

# BUCHANAN'S JOURNAL OF MAN.

VOL. 2. NO. 9.—MARCH, 1882.

## THE ORGAN OF RELIGION.

Which is the true organ of Religion in the human head, is a question susceptible of different answers according to our conception of religion. But without indulging in unnecessary speculation upon this subject, we may take the term religion in its popular sense, and find what portion of the brain is generally large, where this religion is a prominent trait of the character.

Gall, the founder of Craniology, recognized a predominant organ in truly religious persons, situated upon the top of the head, above the junction of the coronal and sagittal sutures, which he called Religion or Theosophy; the function of which he believed to be, to maintain our religious relations to the deity. This simple practical observation, was modified by Spurzheim, who attempted to construct a more philosophical system. Not content with recognizing certain manifestations or actions, arising from our organs, he endeavored to ascertain the abstract, or essential nature of each organic function. Believing that the fundamental function of the religious organ was to reverence or worship, he gave it the name of Veneration; thus materially modifying the original conception.

As we now bring this system to the tribunal of nature herself, let us enquire what is the true function of the organ which has been called Religion, or Veneration, as indicated by positive experiment.

We presume, as religion has prevailed in all ages of the world, that it is an inherent element of human nature, and when it has been ascertained to depend principally upon a particular organ, we may, by the study of that organ, understand philosophically what religion is. Thus, we shall develop the true religion, as it is in the constitution of man, developed and fixed by its great

author. Whatever this may be, must be received as the true religion, for it proceeds from the creator, and is a direct and unquestionable revelation.

I do not doubt that there may be many forms of religion, or superstitious notions prevalent in society under that name, which may be traced to various organs in the brain, but I cannot recognize anything as true religion, which does not spring from our highest moral organs;—organs which are designed in the constitution of man, to control the inferior passions; to elevate and expand his whole nature.

The organ of Religion is placed on the middle of the upper surface of the head, at the junction of the coronal and sagittal sutures, on the median line, in a central position, from which its influence radiates through the whole moral region, while on the interior aspect of the hemispheres, it runs into connection with the intellectual organs, and thus becomes a source of intellectual, intuitive enlightenment and inspiration, as well as of moral elevation. Hence, its position is evidently such as to render it both a moral and intellectual guide; an elevator and perfecter of the human race; a means of lifting man to an elevated position, which may enable him to receive an influx of intelligence and moral influence, from the highest sources of the universe.

At the same time that the direct influence of religion sustains, in harmonious activity, the intellectual and moral organs, and invigorates the moral energy belonging to firmness and dignity of character, it suppresses and controls, by antagonism, the region of profligate recklessness, which lies above and behind the ears, and which, lying in the midst of the selfish, sensual, and violent group, is a main-spring of evil and continual stimulus to every form of immorality and violence.

We thus perceive that religion is a calm, sustaining, and somewhat intellectual influence, the effects of which are diffused through the whole character, and are altogether charming and ennobling. There is nothing in true religion adverse to intellectual progress, or to the spontaneous and intuitive perception of truth. On the contrary, it assists us to recognize truth at a glance, and to embrace it with fervor; and above all, it delights in truths of a lofty nature, which relate to God and the world of divine or spiritual things, and to the progressive elevation of man.

If such be the influence of true religion, what shall we think of those professedly pious people whose system of religion continually checks their investigation of nature—whose love of truth prompts to no acquisition of philanthropic knowledge, and whose perception of truth when fairly and completely demonstrated, is beclouded by those obstinate prejudices, and that stubborn bigotry, which border upon hatred in their hostility to new and profound knowledge. Is it not obvious that the religion which thus impels them to make war upon science and its cultivators, springs



from the occipital region of the head, rather than from the organ of true religion.

The truly religious man is ever among the foremost in the reception of truth; not only does he drink it in with delight from the teaching of his fellow men, but with equal pleasure he receives it from nature herself; and in his highest moments of mental excitement, he receives truth not only from the material world, but from the highest mental and spiritual sources, by direct influx or inspiration. As his religion glows with a brighter warmth, he rises nearer and nearer to the divine fountains of truth, and becomes filled with a purer and loftier wisdom.

The deeply religious man is wise beyond his age, and lives in harmony with those divine truths, for which the world at present is not prepared, but which, with his far-seeing intuition, he recognizes as future realities. The truly religious, and the truly irreligious classes may, therefore, be distinguished by their respective dispositions on the one hand, to seek and recognize the truth; on the other, to oppose, to denounce, and to persecute it.

The organ of Religion co-operates with the neighboring organs of Philanthropy, Faith, Hope, and Love—the organs from which the highest degree of happiness is obtained by man. Consequently, the truly religious man is always serene, happy, joyous in himself, and a source of happiness to those around him. He is kind and confiding to all; loves the entire race of man as his brothers; thinks and speaks kindly of all. He is calm, gentle, and kindly in every act and word. His countenance is ever attractive, and his whole influence is an outpouring of goodness. What then shall we think of the religion of those whose manner is gloomy and stern, whose voice is harsh and repulsive, whose views of human nature and of life, are gloomy and wretched, and whose philanthropy seldom, or never, extends beyond the circle of those in whom they have a personal interest? Certainly, if anthropology can teach us anything in answer to the question, what is true religion, it can assure us that no true religion exists among those who entertain gloomy and miserable views of this life and the next; who are destitute of confidence in human nature and its future career; and who never renounce any gratification of their sensuality or their vanity for the sake of promoting social improvement, or assisting to educate and redeem the more unfortunate portions of the human race.

The religious faculty produces, in addition to moral and intellectual elevation, a peculiar calmness and serenity, and promotes a moral energy, decision, and strength of character which, without resorting to physical violence, accomplish their purpose by moral and intellectual strength; thus, the truly religious man exerts a happy controlling influence over all around him, by a moral and persuasive agency, which renders it unnecessary to resort to strong measures or severe punishments. Hence we

may conclude that those who delight in severe denunciation and revengeful punishment, as well as those who indulge in the fretful violence of an unregulated temper, have but little true religion. Tried by these tests, many of those who profess to be very religious, cannot fail to discover themselves to be remarkably deficient.

The intelligent reader can readily apply to himself and his neighbors, the following tests of true religion.

1. As the organs of Philanthropy and Benevolence are the next neighbors of the organ of Religion, and intimately connected with it, it may be said that—you are deficient in true religion, if you do not entertain a cordial love for the *whole* human race, not limited by sect or party, by localities or races; a love which shall prompt you not only to feel kindly for them, but to give to their welfare whatever of time, exertion, and means you do not need for yourself.

2. As Faith and Hope are the next most intimate associates of Religion it may be said, that you are deficient—if you do not entertain kindly and liberal views of your fellow beings, and of Divine Providence; if you are habitually suspicious and distrustful; if you are jealous of your neighbors and rivals; if you find it difficult to place reliance upon respectable and authentic human testimony; if you discard new truths or new sciences because you cannot rely upon the testimony of intelligent and honorable men; if you are unfriendly to those who introduce new truths, and gratuitously attribute bad motives; if you are not animated by a sincere love of truth; if you do not desire and eagerly receive every truth which promises happiness and improvement to mankind; if you do not instinctively believe, or desire to believe in the progressive destiny of man; if you do not entertain, or, at least, desire to entertain, bright and sculcheering views of the nature of man, and of his relations to the Deity; if you do not look upon death with serenity, as a part of the grandly beautiful plan of human progression; if you do not find within yourself a calm contentment, and an ever springing fountain of cheerfulness and hope. But, if you are deficient in none of these sentiments, then you have much of true religion, whatever may be your creed.

3. As Religion lies between the organs of Patience, or Serenity, and of intuitive intellect, you are not truly religious if you indulge in irritable, fretful, morose, and gloomy disposition; or, if you allow any influence to cloud the clearness of your perceptions, and to check the natural longing for profound wisdom, or deep insight into nature. If you are not always open to the influx of truth, and quick to detect it with intuitive sagacity; and if you do not prefer truths of a high and profound nature, you are not obeying the impulse of Religion, which gives a tranquil spirituality and clearness to the mind.

In short, no one is truly religious, as religion was established in man, by his Creator, who is not a good and a happy man, a pleasure to those around him, and a benefactor to society, friendly and prepossessing in manner, clear and intelligible in conversation, ever ready to learn, and ever desirous of improvement.

Moreover, the religious man has a lofty sense of the divine power and wisdom displayed in the Universe, and realizes the laws of the Creator developed in his works, which he desires implicitly to obey. And in addition to the divine revelations of nature he looks to the divine revelations through the prophets, seers, and Heaven guided men of the past.

When true religion, such as this appears in any one, no one can question the excellence and elevation of the character, but where false religion or superstition appears, few can appreciate its beauty who are not themselves affected with a similar form of fanaticism. False religion springs from the region of falsehood and selfishness. The animal propensities most adverse to pure truth and expansive thought, and most inimical to human happiness, are necessarily the sources of those opinions and organizations which are most pernicious to human welfare. The adhesive, combative, selfish, jealous, insincere, dogmatic, dictatorial, violent, and revengeful organs are the source of those violent and persecuting sectarian organizations which have revelled in bloodshed and torture, when they had the power and have continually taken sides in favor of every form of despotism, and against every additional enlargement of human liberty. It was under the inspiration of these lower occipital organs that Galileo was condemned—that every new science has been assailed with rancor—and that a large number still array themselves against scientific progress, under pretence of taking care of religion—a sufficient proof that they have but little true religion to take care of, for true religion delights in the increase of knowledge as the means of redemption from all the evils that we suffer.

It is under the influence of these organs that the professedly holy christian governments of Europe, keep under arms nearly two millions of men for scientific homicide and robbery; that countless thousands have been put to death for witchcraft; that millions have been slaughtered by the sword, the halter and the assassin's dagger; that Inquisitions have been established; cruel tortures invented to sustain a system of imposture, and finally that a stern and gloomy fantacism unable to inflict sufficient torture in this life has pictured an imaginary scene of eternal and unlimited agony which none but the most ferocious savages can contemplate with pleasure, and which no one can believe and contemplate as a reality, without the same brutalizing influence upon his finer feelings which we experience when witnessing daily the sufferings of helpless prisoners tortured by a brutal

jailor. If all who are mesmerised into a belief of these revolting dogmas do not fully realize their harsh demoralizing influence it is only because they cannot hold the picture steadily before their minds, and cannot fully realize its terrible ferocity.

False religion is the very reverse of the true; it springs from the inferior region of the occipital half of the brain. It is easily known by its violence, intolerance, and arrogance; by its narrowness of thought and hostility to the improvement of society; by its nourishing and protecting in its bosom almost every vice or crime that can degrade humanity; by the fact that it habitually wars against knowledge, virtue and justice, and that when it does make war upon any vice or error, it always selects those vices or errors which are least important, and the suppression of which will be of the least benefit to society. The royal court of Naples after indulging in a series of horrors, perfidies, and judicial murders, which awakened the indignation even of the conservative government of England, recently manifested its elevated philanthropy and religion by a royal order not to release its miserable victims from jail, but regulating the length of the dresses of the opera dancers!

False religionists are ever disposed to

“Compound for sins they are inclined to

By damning those they have no mind to.”

Terrible is the zeal displayed against any departure from their confession of faith, or any neglect to pay tithes, to observe certain days, attend church ceremonies, and to uphold the sect against all others. If Kossuth or any valuable public man goes on board of a steamboat on Sunday, pretended religionists who would not give one dollar to redeem Hungary from the royal robbers and assassins who now hold her in slavery, are very prompt to manifest their hostility to the noble patriot. If a clergyman should spend an hour in cheerful sport and dancing with his young friends, false pietists would be struck with horror and alarm, but if he should quietly and ingeniously defraud those of whom he borrowed money, or if he should demand a salary of five thousand dollars, and spend every cent upon himself and his family like a heartless sensualist, it would hardly be said by false pietists that he was deficient in their conceptions of religion, if he made a sufficient number of prayers and devout professions, and manifested a sufficient zeal for the enlargement of his church.

True religion springs from the noblest elements of our nature, and inspires alike the lofty thoughts of the philanthropist, and the beaming tenderness of woman's eyes; false religion springs from all that is hateful, and expresses itself in the scowl of the tyrant and the miser, who crush their fellow creatures in this life, and who have the folly to suppose that they can evade the eternal laws of the universe which associate crime and unhappiness, by adopting a profession of faith and enforcing it on others.

True religion, which looks ever to the future, is altogether CELESTIAL, and leads man on through wisdom to a heaven here and hereafter. False religion, which clings to the past and hates progression, is altogether INFERNAL, and pre-eminently calculated to lead man to the lowest depths of misery and darkness, of which nature is capable.

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## LETTER FROM CLEVELAND TO THE READERS OF THE JOURNAL OF MAN.

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A design long since formed of visiting Cleveland, and laying before its inhabitants the true system of Anthropology, has induced me to break off from the routine of duties at Cincinnati, carrying with me Mrs. B., whose health greatly needed the benefit of travel and new scenes.

Just before our departure, we visited the Fox family at the Burnet House. The sounds which were heard in their presence were such as it would require a great stretch of imagination to attribute to human joints. They were distinctly heard when the girls were standing upon glass tumblers placed upon the table. The responses were not so ready or clear as might be desired, but still they indicated a spiritual intelligence which could not have been manifested by the mediums unless they possessed clairvoyance—such as indicating the name of the old family mansion of Mrs. B's father; the day of the month on which her elder brother died; her own age at the time of her grandmother's death; and the age of her niece at the time of her sister's death. We asked advice upon some important points from what purported to be the spirits of departed relatives, and received answers which we considered truthful as they coincided with our own deliberate opinions. But whether such answers really came from the spiritual sources as claimed, was not entirely demonstrated.

Passing through Columbus we saw a very striking illustration of the folly and false taste which still prevail in the world. A bequest of \$30,000 to a Medical College at Columbus by the late Lynde Starling, has produced its effect; and what are they? Such an endowment ought to have been sufficient to enable the professors to lecture free of charge, and ought thus to have produced some benefit to the future students of medicine, but such an idea would not be entertained a moment, under the present influences which control the medical profession. To cheapen education would be pronounced degrading. Aristocratic expensiveness must be maintained, to prevent too rapid an intrusion of

young men into the ranks of the profession; upon the same principle that our various trades formerly required an apprenticeship of five, six, or seven years, to learn what could have been as well acquired in as many months. The bequest of thirty thousand dollars, instead of benefiting the young students of medicine, or promoting the establishment of a school of any higher order than those previously established has merely resulted in the erection of an immense and fantastic pile of bricks in a rude unfinished condition, where mediocrity of talent sustains a third rate college. How common is it indeed, to rely upon external decoration and architectural display, rather intellectual merit. The immense sums expended upon the Girard College for orphans and upon the Smithsonian Institute at Washington, show that the age of *peurility* has not yet passed. The grandeur of these edifices impresses thousands who never think of the large sums they diverted from the cultivation and diffusion of knowledge. The palaces and cathedrals of the old world have exerted a terribly misleading influence in turning the minds of men from the spiritual to the material; from knowledge and virtue to arrogance and pomp.

Cleveland, which is one of the most beautifully built cities of our country, has a pleasant situation upon the lake shore, fanned by constant breezes. Its neat and beautiful private residences, surrounded by tasteful grounds and avenues of trees, render it a charming place to the eye, especially when clothed with the splendor of summer foliage. If external elegance and beauty contribute much to the elevation of the moral nature, Cleveland should be one of the foremost cities of the world; but as I believe that these things contribute to dignity and decency, and do not promote either goodness of heart, or elevation and expansiveness of thought, I would never look to architectural display as a proof of anything but worldly ambition. Cleveland has a very respectable and energetic population, and sustains two daily newspapers of a liberal progressive character, (the True Democrat, and Plain Dealer,) with another of the conservative class. The population embraces about the usual portion of progressive minds, and a large majority of steady conservatives. A knowledge of the phenomena of spiritualism is widely diffused in Cleveland, and there have been many very striking displays of the facts. It would require many pages to detail, the incidents which I have learned here, from sources of unquestionable veracity.

My own confidence in these phenomena has been materially increased by what I have witnessed; and as I have promised my readers a faithful narrative of whatever I observe, the promise must be fulfilled. The first interviews which I had with the mediums were remarkable, but not altogether decisive. I sat in a circle round a dining table, at which a female medium sat, and

heard various rapping sounds upon it—in addition to these, when the lights were removed, the table was several times overturned. All this, however, was too much in the dark to prove anything. At the next interview with another female medium, at the house of Dr. M., the table was fairly overturned in the midst of the company, (with a light in the room,) in such a manner that we could attribute it only to spiritual agency, unless we supposed that the respectable persons present were secretly and very ingeniously indeed, engaged in a deception which we could not detect. The table was also held down at our request, with such force that Mrs. B. could lift it only by great effort. But the more striking fact to myself, was the following:—A small bell was moved about under the table, and rung by the spirits, as was affirmed. It was requested that it should be brought toward myself, and my hand was held down to receive it. Not discovering any motion I placed my fingers upon the extremity of the bell handle, surrounding and lightly touching it, but leaving it free to move. I thought that the handle evinced a tremulous condition and a tendency to move; hence I held my arm in a fixed position, with the fingers on the handle, in a situation to feel its motion, if any should occur. While holding them thus, I felt the bell, with the slowest and most delicate motion that one could perceive, glide upon the carpet, so that the handle passed out between the second and third fingers of my right hand, and moved about two-thirds of an inch from the hand. At the same time Mr. Tiffany who was watching the bell with his eyes saw it pass over the figures in the carpet, from the position where it started. This plain, *visible* fact, was to me the clearest demonstration that had been given, and admitted of no material explanation, as there was no species of apparatus near the bell, and no other person as near to it as myself.

The next demonstration was still more striking and conclusive. A female medium was brought to our apartments in the Weddell House, by Dr. U. This girl, Miss A. W. is quite ignorant and uneducated, nor does her head indicate the predominance of spirituality which we might expect in a good medium. Nevertheless, she is represented as a writing medium, and is said to write under the influence of spirits, although she is herself entirely ignorant of the art of writing.\*

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\* The medium on this occasion was the same person who was recently unsuccessfully prosecuted at Massillon, on account of the rappings, in a church which occurred while she was in attendance, as shown in the following newspaper paragraph:

"**SPIRIT RAPPINGS TRIED AT LAW.**—Our readers will remember that some weeks since, says the *Cleveland Plaindealer*, we gave an account of the arrest of a respectable female in Massillon—who was a "rapping medium"—for disturbing a congregation on Sunday in their religious exercise, by loud rappings upon the floor and seats. Her trial before a magistrate lasted three days, her counsel putting in the plea that the sounds were produced by an invisible agency, not by her, and therefore a motion for a discharge was made. The follow-

We arranged ourselves around a small marble topped table in our private parlor, and very soon heard the raps upon the different parts of the table. These sounds assumed a strange character, resembling the screwing, creaking sounds of a cider mill, more than anything else to which we could compare them. The exact source or locality of those sounds, it was impossible to define. I watched closely, to discover that the medium had no apparent physical agency in the matter, and that the sound did not proceed from the legs of the table, which were nearest to her. The sounds were heard in all parts of the table, and the jar or concussion from the loudest sounds could be distinctly felt by the hand. The mechanical impression, however, did not appear to be upon either the upper or the under surface of the marble slab—when I placed my hands upon the spots at which the sounds were most distinct, the concussion was felt equally above and below, and appeared to proceed from the interior of the slab, rather than the exterior. After examining the phenomena to our satisfaction, we removed the slab from the table, leaving only a wooden frame, and the sounds continued upon it, though not so loud as when upon the marble. As these sounds were produced when there was nothing in contact with the table and when I perceived by careful examination, that they were not transmitted from below, along the legs of the table. I considered the demonstration of the immaterial origin of these sounds as clear as the nature of the case could possibly admit. Yet why should one be so strictly skeptical and so resolutely cautious in admitting the truth of such phenomena, when we have the testimony of so many hundreds of honest and intelligent men, who have witnessed far more than was seen by myself? I have been cautious in these matters, on account of their great importance, but I have no confessions of error to make,—no sins against light to atone for. From the first authentic statement which I saw of the phenomena in Arcadia, New York, supported by ample testimony, I have never dared to pronounce them false, nor doubted that something valuable might be learned from this source. Why should any one have denied the facts supported by respectable testimony?

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ing is the decision of the Court upon this motion after the hearing of three days evidence:

"We are not to enquire, who or what made the sounds, if there be no proof that the defendant did make them. In the absence of that proof the duty of the court ceases, so far as enquiry goes, when it is admitted that no further proof can be furnished. It is to be regretted that the true source of this disturbance cannot be ascertained, and the offender punished. A church has been disturbed in its devotions to an extent, which arrested not only the attention of the Rector, but of every member of the congregation. After three days of patient investigation the guilty party is undiscovered, and thus far that investigation seems fruitless, for which the court can only express its sincere regret. Being unable, in the light proof to find the defendant guilty, she is discharged."



No one can determine *a priori* by his own imagination whether spirits exist near us or not—nor whether they are capable of acting on matter. Any opinion on the matter not based upon experimental enquiry, is mere hypothesis and dogmatism. Such opinions too are generally announced in a dogmatic manner, with great contempt and hostility against the propositions which are denied. Every lover of truth should sincerely seek to rid himself from dogmatism, and from all feelings of contempt, hostility or disgust, which must inevitably injure his capacity for the reception of truth. How many are there who suppose themselves liberal, yet are unaccustomed to really liberal investigation—are impatient, irritable, contemptuous and contracted in their views—never giving their intellect free play when their prejudices interfere! I could mention for example an intellectual physician, who as he informed me, was so disgusted when he first witnessed my psychometric experiments as to leave the Hall. Yet subsequently I found him highly impresible and he made an excellent psychometer. It was not his intellect which misled him, but the activity of his rather large occipital organs, which prevented his taking a philosophical view in the first instance.

As the spirit sounds, no well-balanced mind can feel any aversion to being brought thus into communication with the new sphere of mental power—which manifests so calm, so elevating and so beautiful an influence.

The first great object to be accomplished is to be assured of the reality of this immaterial or spiritual agency. The testimony on this subject is now multiplied by thousands on thousands of cases. Either the invisible powers are at work, or the world is going mad. The sounds which I have heard were to me sufficient demonstration of this invisible agency, and they were strengthened by displays of physical power. Without any reference to the large tables which I saw moved and overturned, I witnessed in my own parlor a slight movement of the marble topped table just mentioned, while the sounds were in progress; and after they ceased, the table was held down at our request, with a force which was distinctly recognized by those who took hold to lift it. When I attempted to lift one end of it, no one being in connexion with it but myself, the force with which it was held down, appeared to be about twenty pounds.

Having thus received conclusive evidence of the reality of spirit-sounds and spirit-forces, the next step in the investigation was to ascertain the reality and the value of spiritual communications through writing and rapping mediums.

These communications have been going on so extensively that we cannot reasonably doubt that there must be something in them. In a great many instances however, the communications have been inaccurate or fanciful, like the imperfect attempts of half-developed clairvoyants, and in a large majority of cases the manifes-

tations of mind appear very much like a reflection of the circle to which the revelation is made. In fact the whole of these spiritual communications are remarkably similar to the communications of clairvoyants—vague, amiable, poetical and moonshiny in their general character; full of goodness, hope, gentleness and spirituality, but incapable of any strong grasp upon science, or the facts and business of life.

But does this afford any argument against their genuineness? Not at all. The principles of Neurology indicate that their communicative power must be limited. A human being in the extatic clairvoyant condition is in a spiritual state, as nearly as possible in life. In that state, the mind is highly susceptible to surrounding influences, and possesses but little force of volition, passion or impulse. When the clairvoyant communicates with distant persons or objects, it is not by the ordinary organs of the senses or of expression but merely by a mental impression. Thus it is that the calm and beautiful intelligence of the spirit acts. It is incapable of forcing its way among us. In the restless world of material life it is like the "*still small voice of reason*" in a mob—unheard and unable to make itself felt unless surrounded by appreciative friends. The spiritual powers are unheard and unfelt on earth, except when our minds and bodies are in a proper condition to invite their approach, and to feel their heavenly influence. Even then, we do not hear them or feel them, as we hear and feel human beings in material life. We are but *vaguely impressed*—in their communications there is no real speech but only a radiation of thought, such as we obtain from gazing on the countenance of a friend—or even less than this. We catch vague expressions which we translate into language. In dreams or in waking moments, the soul lies in repose like a transparent lake and absorbs the shadow of translucent ethereal beings which float over its bosom, and this shadowy imagery is translated into the language of mortals colored by all that is peculiar to the mind of the speaker. Why should we object to this vagueness or inaccuracy? Rather let us rejoice that we can have any glimpses of the departed, however dim and fleeting they may be. If our ships in the ice-bound Northern ocean should dimly perceive the long gone vessels of Sir John Franklin, and if by mutual exercise of telescopic vision, the exploring voyagers, and the long-lost expedition should dimly recognize the outlines of each others vessels across the trackless regions of "thick-ribbed ice"—and if, in addition to this, the signals of the booming cannon are distinctly responded to, and heard in the distance, and even telegraphic signals from the masthead slowly perceived and answered until we learn that all are alive and well, who would reasonably be dissatisfied that the communications were not as full or as clear as those of the post-office, or could object to waiting until a nearer approach might enable us to learn all that we wished to know?

Such is our present condition—near enough to our departed friends to exchange signals, and to recognize their brief messages—to know that they are not dead, and to hope for a nearer communion.

I do not deny that many have been favored with communications of a very full and minute character from their departed friends—by clairvoyants, by rapping, and by writing mediums. Some of these communications have been remarkably natural and life-like. Mr. J. M. Sterling, of Cleveland, has received through writing mediums, several letters from his deceased daughter, which have all of that direct natural and life-like style, which might be expected in the communications of a daughter; she described the circumstances of her own death by accidental drowning, which occurred when no one was present. Two deceased physicians of Cleveland have also frequently written to Mr. S., and have given him medical advice; one of them, in his communication, referred to a pecuniary transaction, in which he had done Mr. S. injustice, for which he expressed regret.

I have witnessed the operations of a few writing mediums, and regard their manifestations as similar to clairvoyance, in point of accuracy and reliability. Those who write from words impressed upon their minds, write with considerable fluency, but, of course, exercise merely the clairvoyant perception, with very various degrees of accuracy. Those who write with a passive hand, unconscious of what they are writing, are probably more reliable, if they succeed in writing freely.

Psychometry enables us to test the value and veracity of this species of communication, by detecting in the manuscript thus produced, the character of the true writer. This experiment was tried at one of my public lectures. After a very fair and correct description of Thomas Corwin, of Ohio, had been given psychometrically by T. B., an autograph was placed upon his forehead, which bore the signature of T. Paine. This was from the pen of the Rev. Mr. Hammond, of Rochester, who professes to act as a passive medium for the use of spirits who, with his hand, write their messages. Mr. Hammond has just published a work which purports to come from the spirit of THOMAS PAINE, the celebrated author of the Age of Reason. The portion of manuscript tested, purported to be the language of Paine addressed to Mr. Hammond, directing him how to act as his medium, in the following language:

"It is of no consequence, whether or not I have written with your hand, or a spirit of my circle. You will find that spirits of the same circle write alike. I have written with your hand some, but I will say what is true, not much. I was not able to control all; I saw your mind wanted more than I could write correctly. Nevertheless, I made the trial, and partially succeeded, but not fully. I want you to remember that any spirit of this circle will

write as I would write, were I present to control the hand. I will write more with you. Do not be discouraged. Do not sit too long. Obey the Rules. Care nothing, and concern not yourself when spirits write. It is their writing, and not yours, unless you control. The work will progress fastest without human aid to control. You will not write well until you have no control over the subject. Do not even desire or anticipate any thing, only as your mind will be impressed with the words which will be written. Let your mind think of the word impressed until it is written, and then the next, and so on—no more. T. PAINE."

The impression yielded by this autograph, was not that of a living writer enjoying the physiological powers of the animal body, but a conception of a purely spiritual intellectual influence of an elevating, soaring character, which gave activity to the imagination, intellect, and sentiments, while the vital power was subdued. This demonstrated that the autograph possessed a spiritual character, whether derived from the spirit of Paine, or from the mind of Mr. Hammond, thinking of the spiritual agent. To complete this experiment, we tried next day an autograph of Mr. Hammond—a business letter written under no spiritual influence. This being tried by three good psychometers simultaneously (with the usual precaution of not knowing its source,) yielded a totally different conception from the autograph signed "T. Paine." It gave a conception of a vigorous, well-developed, living man, of strong mind, strong constitution, and great independence of character. We were somewhat surprised, however, not to find those delicate spiritual characteristics which were expected in so famous a medium. It was agreed by the psychometers that, if he was a writing medium, it was probably in consequence of the physical endowments of his constitution, or peculiarities of his nervous system in furnishing an electric or nervauric medium for spiritual agency.

This test of the spiritual character of such writings was corroborated by another still more decisive. Mrs. B. being anxious to receive positive proof of the spiritual origin of the written communications, visited a young lady who was accustomed to write as a passive medium. The arm of the young lady in the act of writing became very rigid, and moved upon the paper in a convulsive manner, beyond her own control. Mrs. B. *mentally* desired a deceased member of her family to write his name, and a great many efforts were made by the medium to write a name in accordance with the secret wish of Mrs. B. The autograph was imperfect, although the initials and first letters were, in every case, quite distinctly and correctly written—the last three letters of the name being somewhat confused.

As the medium had no knowledge of Mrs. B's family, or of its deceased members, or her wish for the name of this individual, the experiment was certainly a striking one. To render it more

complete, we took these spiritual autographs of her deceased brother, and subjected them to a psychometric test. Mr. J. Tiffany, whose psychometric powers I had just developed, pronounced his impressions upon this autograph, and in so doing, not only detected its spiritual character, but gave a striking description of his traits of character, as a man, which were marked and brilliant. Subsequently, finding a letter written by him when a young man, Mr. Tiffany explored its character also, and discovered the identity of the two: thus clearly proving that the same mental power which belonged to him in life, was concerned in producing his autograph, when his name was written by the medium.

Thus, I think it has been clearly proved under my own observation, that the spirit world is capable of producing material effects (motions and sounds,) and of communicating, by writing through suitable mediums. From the rapidity with which these phenomena are spreading over the country, there can be no doubt that a period of unusual brightness and liberality is approaching, and that a new era is gently stealing upon us. That there may be many deceptive mediums, and individuals of a low moral grade attended by coarse, vulgar, and peurile manifestations, is but a matter of course; of these it is needless to speak, except to warn enquirers for truth not to attach too much importance to fanciful, false, or frivolous communications, nor to allow them any influence upon their minds.

Notwithstanding all the outcry and objections, in consequence of the inferior character of many of these communications, and the dolorous prognostications of mischief, it is remarkable that so little of any species of harm has arisen from them. Even those proceeding from what are called wicked spirits, seldom amount to anything more than a harmless frolic, a jest, or some trivial deception, while the great majority are characterised by the highest dignity and purity of moral sentiment. The elevation of the manifestations depends, of course, upon that of the medium, and it is not until we have mediums of the highest intellectual and moral characters, that the communications can assume a high character.

A young lady, Miss W., of Austinburg, is said to afford remarkably clear and truthful communications. The following circumstance, which I heard from a gentleman, of strict truthfulness, who is acquainted personally with the facts, is a good example of her manifestations.

Mr. C. J. sent to this lady a sealed communication, to which he desired a response from a deceased female friend. The document was kept sealed, and the hand of Miss W. wrote out the answer, after which, Mr. J. opened his letter, and compared it with the response. He had not written a question, as might have been supposed, but merely copied two lines from Virgil.—

The response copied these two lines correct'y, and mentioned that he had made a slight mistake in writing them, by converting a P into an H., which was true.

So many of these wonderful facts of Spiritualism have been made familiar in the northern part of this State, that I find persons accustomed to believe them firmly, who look upon the simpler facts of Psychometry with astonishment.

I have found here several persons of fine psychometric powers—the most successful of whom is Mr. J. Tiffany. Mr. T. is a lawyer by profession—of fine abilities as an advocate—standing deservedly high for his general intelligence, talent, and moral worth. He is one of the most generous, frank, and enthusiastic philanthropists in our country, and I hope he may live long to enlighten and elevate his fellow-citizens. Since he has been especially engaged in spiritual investigation and progress, he has abandoned legal pursuits, to labor in the more congenial field of humanitarian progress.

Mr. T. presents in his own person, one of the most remarkable psychological phenomena that I have met with any where. He writes his lectures upon subjects of a spiritual and philosophic character under spiritual influence. Without any previous study, he sits down and proceeds in his writing as the words arise in his mind without any conscious effort, and he finishes his task as unconscious of the character of the production, as a typographical compositor who hastily sets up a piece of copy, without reading or observing its general character. After such an exercise as this, he is conscious of no mental fatigue, as he has really not exercised his mind; and so much has he practiced this system of writing under spiritual guidance that, as he affirms, it has disqualified him for writing on that class of subjects from his own original resources. May it not be possible that, in many of the highest efforts of genius, when brilliant thought flows forth almost unconsciously, that something like this takes place, and that the gifted writer becomes the channel of a spiritual influx, of which he is himself unconscious?

I am disposed to think that the spirit world may have more to do with human development than has heretofore been supposed. I have just seen a young man who illustrates this thought.—Some years since, when on a merchant vessel, he was so cruelly treated as to be driven to suicide, and when about to plunge into the water, the spirit of his mother appeared before him and told him to withhold from the rash act. This influence saved him, and ever since he has been progressing in mental development; the forepart of his head has grown remarkably, and continues in a state of great excitement and intellectual activity. Sudden electric flashes of thought have been bursting forth in his mind; he acquires knowledge by intuition, thinks deeply and philosophically, and often has clairvoyant perceptions of remote persons

and things, accompanied by gentle rapping or tapping upon his person, from some invisible source. These visions and mental excitements, together with a melancholy arising from unfortunate personal circumstances, led him to enquire seriously whether his mental excitement did not partake of the character of insanity; an apprehension which I was enabled to remove, as he had no such natural predisposition, although he certainly had an excessive action of the intellectual organs. May not the time come when this spiritual influence shall be an important element in the process of education, and development for all?

The most convenient method, perhaps, for obtaining an easy access to such spiritual influences is, by means of the autographs of the departed. A clear psychometric impression will generally bring us into something like a spiritual connexion.

My psychometric experiments at Cleveland were numerous and interesting. Mr. Tiffany, after a few trials, which were necessary to develop his powers, and give him the necessary confidence, manifested great skill in the nice portraiture of character by psychometric impression. Knowing his devotion to spiritual investigations, I placed upon his forehead some of my own manuscript upon that subject, written many years ago in an ideal mood, and he readily recognized a congenial influence addressed to the interior and higher sentiments.

Among his most remarkable experiments, were those upon Dr. Spurzheim, Dr. Caldwell, the historian Richard Hildreth, the Rev. Ralph Erskine, who died a hundred years ago, Williams, a convict of the Ohio penitentiary, Colt, the New York murderer, J. R. Giddings, the Congressman, Geo. Bradburn, the editor, Jenny Lind, Rev. Mr. Hammond, &c.

In many of these experiments, Mr. T. would decide correctly whether the individual was living or dead, and sometimes he would even identify and name the writer. Prof. Williams, of the Homœopathic college, placed upon his forehead an autograph, from which he described the character minutely, and finally pronounced it correctly to be the letter of Dr. W. Another letter placed upon the forehead, gave him so clear a perception of the character of Prof. Williams, that he promptly and truly announced its authorship, and refused to proceed any farther, knowing the writer. In the autographs of Jenny Lind and Henry Clay, he recognized the names of the writers, after he had fully portrayed their characters. The following were his psychometric impressions of Jenny Lind, derived from an autograph consisting merely of her name, dated at Philadelphia, and written about the time of her difficulties with Barnum.

**PSYCHOMETRIC IMPRESSION OF JENNY LIND.**—"This gives me a sensation in the regions of Ideality, Purity, Modesty, Sensibility, and Excitability; also, in the perceptive organs, and deep over the eyes, as well as in the region of Anxiety; a strong excitement,

difficult to locate. The anxiety is connected with the perceptive organs. There is some fearfulness, perhaps timidity. The mind is engrossed upon some subject of anxiety and solicitude, connected with the perceptive organs. There is no Combativeness or Destructiveness excited.

"There is considerable depth of the intellectual organs, although the perceptive only are excited. There is considerable mental, moral, and religious capacity, though not active just now. Neither is firmness—there is uncertainty and instability, while Perception and Anxiety are very active. There is considerable capacity, though difficult to describe. The moral and religious organs are active.

"It is a masculine mind, whether it is male or female, but has too much activity for a cool, deliberate mind, although there is such a capacity. The excitement must arise from a special occasion. The organs of Benevolence, Religion, Philanthropy, are fully developed and active. Firmness is pretty strong. On ordinary occasions, not excited, there would be a strong mind, kind, benevolent, philanthropic feeling, and firmness of purpose, but liable to be thrown out of balance by irritating and alarming occasions—and would be too much excited under such emergencies—but would sacrifice life before principle.

"There is clear perception, strong intellectual power, but not profound—good language, some inclination to be denunciatory and speak with power when excited. The region of Purity is painfully excited, and sensitive to the touch. It is painfully affected at the organs of Purity, Modesty, Poetry or Composition, Ideality and Music.

"(Is it a male or female?) Probably a female with a masculine mind.

"(What as to Modesty, Ideality, Poetry, Invention, Music and other organs of the temples?) She is modest and pure, has strong Ideality, has some poetic faculty; Invention is not so strong as the organs behind it in the temples; Music, Hearing and Language are well developed—Ideality, better—Calculation is moderate. She has masculine strength of character, and would be apt to appear in public. She has a public reputation. From the ideal, poetical, musical faculties, I should say if she has a voice she would be a charming singer. She has the ear, and would sing with spirit and understanding, if she has the voice. She has the talent, the interior power, whether she has the physical or not. She has the power, or might have it, to speak in public.

"(What would be the character of her music?) It would be sometimes sentimental, operatic, wild—with great compass—might be known to the world as a singer of great capacity. She is modest and diffident, yet sometimes bold and commanding. She has a good character for honesty, integrity, purity, benevolence, kind feeling, and considerable pride, but no vanity. She might appear



with all the dignity of a queen, yet have nothing vain or supercilious exhibiting the utmost modesty and diffidence—blending these two characters, so as to win the admiration of all—she has the modest, gentle, delicate, yet would be bold, commanding, majestic.

"I am very much pleased with the character now, though not at first, from special circumstances, some professional causes, some unfairness, some advantage taken of her in professional business matters; it was not a combative excitement, but intense. She felt offended by persons taking undue advantage, but restrained by Modesty, while feeling it within—free expression would have relieved her.

"(Whom do you suppose it to be?) Jenny Lind."

The experiment upon the Penitentiary convict, originated in the curiosity of one of Mr. Tiffany's neighbors to test the power of psychometry. He sought to obtain the writing of the greatest rogue within reach, and gave it to Mr. Tiffany for exploration. The impressions produced by the letter were altogether in the basilar organs, and he accordingly pronounced the man a base and cowardly villain of the lowest grade.

Several other gentlemen in Cleveland have manifested fine psychometric powers, and a lively desire was manifested for the repetition of my course of lectures, to a larger class, but my duties to the Journal have recalled me to Cincinnati where I find a hundred and thirty letters from all quarters, demanding immediate attention, as well as the march number of the Journal, which is yet to be prepared.

*Cincinnati, April 2d, 1852.*

## TIFFANY'S LECTURES.

LECTURES ON SPIRITUALISM.—being a series of Lectures on the phenomena and philosophy of development, individualism, spirit, immortality, mesmerism, clairvoyance, spiritual manifestations, christianity, and progress—delivered at the Prospect street Church, in the city of Cleveland during the winter and spring of 1851, by J. Tiffany."

The above volume of 382 pages recently published by Mr. Tiffany,\* (price \$1) is calculated to be quite interesting to those whose minds have been much exercised upon the moral and philosophical aspects of the questions which arise from the spiritual phenomena of recent origin.

\*Person wishing copies will direct their orders to Joel Tiffany, Esq. Cleveland.

There is an intense interest in that species of literature which grapples with the great questions concerning man and God, time and eternity, human progress and the yet unfathomed mysteries of nature. The writings of Swedenborg and Davis, have fed and stimulated the appetite for spiritual Philosophy, which is still unsated.

In this field of exertion for human welfare, Mr. Tiffany may occupy a lofty position, if he does full justice to his powers. He is a vigorous thinker—clear and beautiful in his style—intuitive in the perception of truth—fervently sincere and philanthropic, and possessed of the highest moral courage and disinterested zeal in the performance of whatever he deems his duty. His writings being more clear, simple and concise than those of Swedenborg and Davis, are well adapted to instruct the reader and to elucidate his subject. As a lecturer Mr. T. is a fluent, graceful and impressive speaker—as an author I would commend him to the friends of progress. The following extracts will afford a specimen of the style of his book.

“SPIRIT NOT OMNISCIANT.

125. From our ignorance of the character and condition of spirits in the spirit world, we have not unfrequently ascribed to them knowledge they do not possess. We have supposed that, as soon as a spirit entered the spirit world, he was at once made acquainted with his future condition and relation, and could, at once, perceive what was to be his eternal employment. We have supposed that he knew all of heaven and all of hell at once.

126. But, on careful investigation, I think we shall find we have been mistaken in our views. That the disembodied spirit is as dependent upon its spiritual senses for a knowledge of facts, as is the embodied spirit dependent upon his physical senses.—That the disembodied spirit must depend upon the information of others for a knowledge of facts, which have not taken place under its observation, as much as the embodied spirit. For example: Should you ask a spirit, what took place at your house last evening, if the spirit interrogated was not present to witness it, if it answer at all, it must answer from your mind, or from the information it shall derive from some other spirit. Hence, not unfrequently have I heard spirits respond to questions, that they did not know the true answer, but would investigate; and, after purporting to investigate, I have heard them sometimes report, they could not ascertain, and at other times, I have heard them state the facts they have learned, as the result of their investigations.

127. Spirits, in their observations, are liable to be mistaken, because they do not at once become perfect in all their faculties. They are also liable to be deceived, when they rely upon others for information—at least, so they tell me, and so I should naturally infer. These positions will become more evident, when I come to dwell on the philosophy of this subject.

"POWER NOT MATERIAL.

168. Nature in all her departments teaches us that power is invisible and imperceptible through the senses. We can see its effects in the changes it works in material forms, and this is the only way the senses can perceive its existence. Hence, our idea of power is almost necessarily associated with materiality, and we are sometimes led to imagine that it cannot exist independent of matter; and receiving our first and almost only ideas of power through these physical manifestations, we very naturally conclude that power is generated by, or owes its origin to materiality.

169. Again, the human mind, deriving its first and strongest impressions from the physical world through the senses, and perceiving nothing of causes except what is reflected to the mind from the sphere of effects, is not unfrequently deceived by inverting or reversing the order of cause and effect, and thus ascribes to materiality what belongs to spirit.

170. The reason for this inversion or reversion is this: We could perceive nothing in this sphere of effects, were it not for those motions or changes produced by the positive action of causes emanating from the sphere of causation. Therefore, what we perceive of cause, is from its reflected action. Now it is a universal law of nature, that whatever is perceived by reflection is inverted or reversed. Thus, if we look at a landscape by light reflected from a mirror, the whole landscape is reversed.— Sounds coming to the ear by reflection, change the apparent direction of the sonorous body. Reflected motion is always adverse to direct motion.

171. Hence we often invert the order of cause and effect. As we only perceive the existence of power through its reflected action on material or sensible objects, we are liable to suppose that power is the result of certain motions, when it is the cause of them; or that life or vitality is the result of organization, when in reality it is the cause of it; that mind is developed by the brain, when in fact the mind develops the brain.

172. Now, unless the mind learns to correct these impressions, by pursuing a rigid course of examination and reasoning on this subject, it will fall into constant error. It will be looking in the wrong direction for the truth, and consequently, will never find it.

173. This kind of reasoning is merely animal in its nature, and never goes beyond the revelations of sense. It judges from appearances only, and has nothing of the intellectual or spiritual in it; although man carries this kind of reasoning to a much greater extent than the mere animal, owing to the higher development of his physical powers, yet it differs only in degree from the reasoning of the brute creation. Like them, it does not attempt to go beyond physical appearances.

174. But when the mind exercises the higher faculties of the

soul, it puts forth its strength, and enters the sphere of causation, and communes with principles, truths and relations abstracted from their connection with sensible materiality, it then perceives things in their true order. It perceives principles in their direct action and relation, and not inverted or reversed as when seen by reflection.

“DIRECT CLAIRVOYANCE.

464. Not many months since I made divers experiments with Miss L., in some respects a very remarkable clairvoyant. She possessed this faculty in a very high degree. When thrown into the mesmeric condition, her eyes being closely bandaged, she could read the finest specimens of writing or print; could correctly describe persons in their manners, appearance, dress, &c., and in that give every proof of clear sightedness without the use of her physical eyes; nor was it necessary that any person present should know the contents of the letter, paper, or book which she read. Visiting Miss L. at her room, I was very kindly permitted to throw her into the clairvoyant condition, and make sundry experiments for the purpose of ascertaining by what means she was thus able to read without the use of her physical eyes.

465. After inducing the clairvoyant condition, I enquired of Miss L. by what means she was enabled to read a card which I held in my hand? She examined the card, and replied she did not know. But there appeared a sort of influence, something like electricity passing from the card to her mind, by which she was enabled to perceive the card, and whatever was printed or written upon it. I remarked: You say it appears something like electricity; examine it carefully and see if it is electricity. She then spent some time in making the examination, and then replied, “No, it is not electricity; it is much more refined.” I then directed her to examine the human system and see if she could find any medium or influence at work in the system with which to compare the medium by which she was enabled to read that card. After a careful and attentive examination for some time, she declared that she “could not perceive a fluid or medium which exactly corresponded to this medium; that the nervous medium was more gross, and the mind itself was a little more refined than this medium.” And on further examination, she said “it occupied a position midway between the medium of sensation, and the mind.”

466. I next enquired whether the influence by which she was able to read the card, was reflected from the surface of the card, or whether it passed through it? She replied, “I do not know, but should think it is reflected from the surface of the card.” I then turned the back of the card toward her, and enquired if she could still see what was printed upon it? She replied, “I can; but it may be from my recollection of what is on it.” I then took another, and different card, and placed it before her, the

printed side turned from her, without myself knowing what was printed upon it. She read it correctly. I next enquired, can you see the image of an object reflected from a mirror? She replied, "I do not know, but presume I can." I then placed her before a large mirror, and held in my hand a large card, so as to bring the image of the card directly before her face. She tried in vain to see it; she could perceive nothing. I then directed her to see herself in the mirror. She made an effort, but declared she could see nothing. I made some further experiments, tending to the same result. I will here remark, these were the first experiments of this kind I had ever made; and, although I somewhat expected to obtain these results, I made no intimation of the kind to the clairvoyant, nor was I at all confident of obtaining them.

467. The foregoing experiments tended to confirm me in the opinions I had previously entertained, that there is a medium of unindividualized spirit extending throughout space; that this medium freely permeates all material substances. That these material substances offer but little resistance to the undulatory movements of this medium, although they may exercise an influence analogous to that of refraction. That this medium is in contact with the minds of individuals, as well in the form as out of it. That through the undulatory movements of this medium, impressions are made upon the mind, and that the process of mesmerization consisted in insulating the mind, and bringing it into close contact with this medium.

"RETROVISION.—447. There is another class of phenomena sometimes connected with clairvoyance which demands our attention. I refer to that called *retrovision*, by which I mean the faculty of calling up the past, and revealing its hidden history. I once witnessed a very remarkable instance of this kind, which I will briefly relate. In the year 1845, while I was residing in Lorain county, a Mr. Hall, a merchant in Elyria, had his store broken and entered, and a large quantity of goods stolen and carried away. This was done about 12 o'clock on Saturday night. Early the next morning, Mr. H. discovered what had been done, and came to me for advice. The first enquiry I put to him was, "Have you informed any one of what has taken place?" He answered that he had not. I then enjoined it upon him not to mention the circumstance to any one, not even his family, and perhaps in a few days he would hear that his store had been broken; then by tracing the report, he might get some clue to the rogues. This course of policy was agreed upon, and the subject was mentioned to no one. The next morning while we were together conversing upon the subject, the thought occurred to me that a young lady in town was said to be clairvoyant, and I proposed to Mr. Hall that we visit and test her powers. It was agreed to between us, and it was further agreed, that nothing should be said to her respect-

ing the nature of the subject to be investigated, for two reasons; first we wished to know whether she could discover from our minds the subject to be investigated by which the information could be communicated to others. This young lady was an entire stranger to both of us. With this understanding we visited the house of Mr. Cook, who was the brother-in-law and mesmerizer of this young lady. On visiting the house we informed Mr. Cook that we had come to request him to mesmerize his sister-in-law for the purpose of certain investigations. This he very kindly consented to do, and in a few moments she was put into the mesmeric condition. Mr. Cook then turned to us and requested to be informed of the nature of the subject to be investigated. We declined telling him, desiring that the subject might be requested to find that out. He requested us to mention some place where we desired the investigation to commence. Mr. Cook inquired of the subject if she knew where Mr. Hall's store was. She replied she did not. He then requested her mentally to accompany him to it, which she did, and soon declared herself to be there. Mr. Cook then requested her to make the examination desired, and inform him of what she saw. She almost immediately remarked, "there has been bad work here; this store has been broken open, and a large quantity of goods stolen." Mr. Hall then inquired, "How was it broken open?" She commenced and gave a very minute and detailed description of the manner in which it was done, which was perfectly accurate in every particular. She even described their effort at lighting a lamp after they had entered the store, and said they had lighted five matches before they succeeded in lighting the lamp, and that the unburned portion of the matches were left upon the floor near where they left the lamp standing, which was also perfectly correct. She then proceeded to describe accurately, the character, quantity and quality of the goods stolen. The different kinds and colors of the broad cloths, &c., all of which was correct. After giving the above description, I remarked, well, if you can see to describe so accurately the transaction, can you not see to tell us who were the persons engaged in it? She replied, "Certainly I can; there were three of them; they are strangers to me; I cannot tell their names, but I can describe them so that you can find them. With this, she commenced describing one of them by his size, personal appearance, dress, even to the peculiar kind of cap he wore, business, place of residence, and even the business he was at that moment engaged in; said he left town that morning on his way to Cleveland, with a load of pork. From her description we had no difficulty in determining the individual she was referring to, and her description was in every respect correct. She even described the part he took in breaking the store, which subsequently proved to be correct. She then proceeded to describe the second person concerned in the burglary, with the same accuracy she described the first, and from

her description we had no difficulty in determining who she referred to. She then proceeded to describe the third person with the same particularity as she described the others, but we could not learn who he was from her description. Her description, however, subsequently proved to be correct, and the reason we did not recognize him was, he was a stranger residing some thirty miles distant. She also told us what had been done with the goods, but those we could not find. We were now very well satisfied that she had told us the truth, and had fixed our suspicions upon two individuals whom we had not previously suspected. But we could do nothing but watch, as clairvoyant evidence would not be deemed competent in a court of justice, and watch we did. Fortunately for our purpose, a difficulty arose between one of these burglars and his wife, and she disclosed the fact of his guilt in this case. By this means we were enabled to get legal evidence of the guilt of the other two parties, including the one we did not know, from the description of the clairvoyant; and the three were arrested; one of them turned state's evidence, and gave, under oath, a full description of the whole transaction, which in every particular, corroborated the statement of the clairvoyant made some four months before. The burglars were arrested and sent to the penitentiary. Here was a clear case of retrovision. Many other cases of a similar character might be mentioned, but one well authenticated case is as good for our purpose as a thousand.

478. By what means was this clairvoyant enabled to give us an accurate description of that burglary and of the burglars? A portion of her description might have been copied from our minds; but a greater portion of it could not have been, as we knew nothing of the matter she was describing. It will be remembered that I was led to the conclusion, that disembodied spirits inhabited this spiritual medium, and through that medium became cognizant of all our thoughts, feelings, emotions, &c., and hence they became, as it were, volumes in the great library of God; and that when the independently clairvoyant mind came into clear connection with this medium, they thereby gained access to this library, and according to their development, could read the histories therein written. Now if this position be true, it is not difficult to understand how this clairvoyant became familiar with the history of this burglary, and was thus enabled to make to us the astonishing communication she did make."

## DANGEROUS FRIENDSHIP.

BY E. L. CHAMBERLAYNE.

[The following communication from an esteemed correspondent at Buffalo, N. Y. contains some interesting remarks. Not knowing any thing of the lectures alluded to, I have no comments to offer.—ED. JOUR.]

It has become quite common to hear from the enthusiastic advocates and investigators of newly developed science and phenomena, the most bitter complaint against the prejudice, wilful bigotry, and misrepresentation, alleged to exist in high quarters, against all attempts to solve the great problem of MAN, and elevate the race upon a *truc* basis.

Unquestionably there is enough of this conservative antagonism to deplore and enough that is unreasonable and spontaneous, but I submit, that especially Neurological science, is indebted for whatever of doubtful reputation it may possess, much more to its *professed friends*, than to its *avowed enemies*.

*Men* take rank by the character of what they *do*, instead of what they are adapted to do, or are capable of doing. And thus is rank given to Science and Art. If then, Phrenology, Mesmerism, &c., be consorted with Negro Melody, and Buffoonery, and if leaning upon the arms of these associates, the former be presented for the first time to the cultivated, the scientific, and the religious, can we be offended, or even surprised, that the character of the science is *inferred* from the character of the mob that are drawn together by the law of affinity, and that *disgust* rather than admiration is begotten? When lecturers of notoriety thus degrade any branch of the Science of Man to the tastes of a circus-going rabble, they inflict a positive injury upon society, far beyond their own powers of reparation.

These reflections were more immediately put in train, a few evenings since at Concert Hall, (Buffalo, N. Y.,) while endeavoring to secure my shilling's worth, at an enticingly announced and largely attended exhibition of the *Phreno-Harlequin* species.

The *exhibitor* was the widely known "Dr. Grimes, late Prof. of Med. Jurisprudence," and the author of different works, of a phrenological character. On that occasion he was highly appreciated by what sounded like a vast majority of those present; and he certainly offered real attraction to the admirers of Yankee Hill personations, and Lucy Long accompaniments; indeed, his performances, and those of his magnetised banjo player and vocalist, were received with demonstrations that Joseph Grimaldi might have envied. Mr. G. examined heads and lectured—grimaced powerfully in support of propositions not adapted to other methods of demonstration—said many funny things—imi-



tated many funny characters, Biologised and superintended the plantation melodies. Meanwhile the boys shouted and stamped at the proper passages, and all, including the Prof. seemed highly delighted with the happy turn their shillings had taken.

The main points of the lecture were; Philosophy of sleep, *modus operandi* of Clairvoyance, and the *true organ* of the mind, and the true function of the brain. His theory affirmed concerning sleep that it was "produced by the body mesmerising the brain," and the proof—by personating a very fat man nearly subdued by the operation, seemed to be highly satisfactory. Respecting clairvoyance, Mr. G. was either greatly misunderstood, or simply ridiculous. He makes a diseased condition of the brain, indispensable to the manifestation of clairvoyance; and by this disease "the external protection of the brain is so impaired, as to permit the light to agitate the fluid contents of the fibre of the brain, when the eyes are securely bandaged." And Newton is quoted, to show that the immediate cause of healthy vision is the agitation of the fluid of the optic nerve, by the contact of light with its expanded end, known as the retina. This theory was neither supported by argument nor seasoned with jest.

The brain, Mr. G., said was *not* the organ of the mind, except remotely as the fingers are. The *medulla oblongata* is made the *true organ and seat of the mind*; while the function of the great cerebral mass, "is simply to convey impressions from the external world to the medulla oblongata, quite after the manner of a mass of telegraphic wires. This he proceeded to make clear by producing an imaginary whizzing among such nervous wires as were supposed to be deranged; thus giving an illustrated theory of insanity. In farther proof, some slight allusion was made by Mr. G., to lesions of the brain, and to his own experiments in *vivi-section*; and finally a drawing of the brain was exhibited, showing these conductors, concentrating upon the medulla oblongata.

Mr. G. has been assured by clergymen that *his* system could be consistently embraced by religious people, and that it but needed to be known, to be appreciated.

But enough of this. Nothing is clearer than that *such* advocacy of science, by disgusting most of those whom it does not delude, retards the progress of truth more than the most out spoken opposition.

## FAMILIAR TABLE TALK.

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**A DEPLORABLE STATE OF MIND.**—The Rev. Dr. Rice of anti-phrenologic notoriety, has been sorely disturbed in mind, by the fact that the editor of this Journal has given testimony in court, based upon phrenological principles, which testimony was recognized by the Court as appropriate. In his newspaper, the Presbyterian of the West, he uses the following language:

*"We have said, and we repeat it, that should phrenology become the prevalent philosophy in our country, neither morality nor civil government could be maintained. It destroys all distinction between virtue and vice, and turns every man loose to follow the impulses of his appetites and passions."*

Dr. Rice is neither idiotic or insane, but a gentleman of education and respectable talents—that he should publish falsehoods so gross and so absurd as the above indicates either that he is duped by a fanatical bigotry, or that he is but moderately supplied with that true religion which renders men honest, sincere, fair and truthful in their statements. In either case he is in a deplorable state of mind, and well qualified to prolong in his sphere the age of darkness, and retard the diffusion of useful knowledge. Who can doubt that one who uses such language and manifests the generally intolerant spirit of Dr. Rice would, if he had the power, be in favor of suppressing phrenological publications by law, and imprisoning those honest searchers after the truths of nature, who do not agree with his creed, and who will not close up their minds against physiological facts.

**HUMBUGS.**—The Aberdeen Herald says that Dr. Dewar of that city, has invented a machine for reporting. At one end of it a reporter's notes are inserted, and at the other end a few yards off the whole speech will be written out in longhand, ready for the press, as fast as a speech would be delivered! This circulates as an unquestioned fact. No doubt those sapient editors who republish such stories as these, and who swallowed all the extravagant statements about Phillips' Fire Annihilator, will take care after being thoroughly gulled themselves to throw out a sneer against the credulity of those who believe the testimony of their own senses as to spiritual sounds, but who are not misled or deluded by pretended discoveries in science and art.

**TEMPERANCE.**—The Windsor County, (Vermont) Temperance Convention, at a recent meeting recommended the following among other measures for the suppression of intemperance.

8. The arrest of persons found intoxicated, and their confinement until they will disclose the name of the person of whom they obtained their liquor, and their evidence to be taken against the offender.

**STRONG TESTIMONY.**—Mr. Daniel Davis, of Boston, a manufacturer of philosophical apparatus, well known in New-England as a man of accurate observation and cool, cautious, temperament, gives the following testimony in reference to spiritual agencies as witnessed by him at the house of Laroy Sunderland, in Boston:

*"A common centre table was moved over almost the entire length of two connected parlors, and back making a distance of more than fifty feet. The same table was poised on two of its castors, while the elevated side wavered or danced in the air, in perfect time with music. This scene continued some minutes, during several repetitions of the tune, and ceased only when that ceased. The table was three distinct times overturned. Sounds in good imitation of mechanical labors were heard, and a small music book was removed from the hand*

of a person present, and all these things were done without the slightest visible instrumentality.

I declare them to be positive facts, occurring in the presence of several persons, who, like myself, believe them the productions of intelligent spiritual beings, or of those who call themselves spirits.

It is known that I have offered \$1,000 for a satisfactory explanation of these mysteries, on natural principles. That offer was made in good faith, and is still in full force; and I will give half of that sum to any one who will imitate them by means which I cannot readily detect."

From my personal knowledge of Mr. Davis, I should say he was one of the most accurate and reliable men that could be produced—one who would not be deceived or imposed upon, and who is accustomed not to be carried away by novelties, or by any form of humbug.

Now what shall we do with such testimony. Mr. Davis is honest and competent, no one has ever claimed this reward of \$1,000, and Mr. D. would not have risked his money without feeling secure in the offer. Those who think that such a testimony corroborated by hundreds of other observers should be treated with silent contempt, disregard all reason, and practice absolute dogmatism. We have no right to treat our fellow men with such scorn—we have no right to discard *honest* human testimony. In discarding the testimony of numerous eye-witnesses, (not suspected of fraud) we assume that our abstract opinions as to what is or what is not possible, are more reliable than the eyesight and careful scrutiny of any number. This position is so absurd, that few if any would assume it. All rational men would yield a point, however strong their prejudices, if ten or twenty thousand competent witnesses were brought before them and gave satisfactory testimony. Yet does repetition strengthen truth! One able and honest observer may discover truth—ten thousand who follow do not make it any more true. They merely remove from our minds the remainder of possibility that there may be an error.

LECTURES ON THE HISTORY OF FRANCE.—By the Right Honorable Sir Henry Stephen, K. C. B., L. L. D., Professor of Modern History in the University of Cambridge. New York: Harper & Brothers.—There is a great and intense anxiety in this country to see the next volumes of Macaulay's History, but those who are longing for that intellectual feast may find a repast in the volume before us, scarcely inferior to the one that Macaulay will furnish. Henry Stephen is but little, if any inferior even to Macaulay in those great elements that constitute a fascinating historian, and the theme he chose for his lectures at Cambridge University is one on which readers of history needed such lights as he has furnished.

In the various works we have read on the subject, we have nowhere found a more delightful study than the portraiture of the Merovingian and Carolingian dynasties. Even Thierry is wanting in the vitality that animates the drawings of Mr Stephen. It is, of course, impossible for us, in a notice of this kind, to give any proper view of the treasures scattered through this book; but we may truly say that every page is full of life; every essential element that belongs to the main current is clearly presented; every possible phase of illustration of Bolingbroke's maxim, that history is philosophy teaching by example, is presented in this volume more clearly than in any that we know; and if we were asked where an English scholar might obtain the most perfect view of the people who have played the most prominent part in the affairs of the world since the death of Honorius, we could point to no other volume than the book of Sir Henry Stephen. Of all the histories we have read, there is no one from which we have risen with as great a sense of additional knowledge.

We have thus endeavored to give some idea of the treasures that abound in this book, and we feel sure that it will be hailed as one of the most acceptable historical tributes that has been paid to the spirit of investigation that predominates in this era. It fills a void that has long been painfully felt by the stu-

dents of history, whose cravings would not be satisfied by Thierry, Villemain, and Michelet. But Mr. Stephen has touched the subject with the fires of genius, and light blazes where thick darkness dwelt before.—*Louisville Journal*.

**POWER OF RUSSIA.**—At the Jackson Banquet at Washington, Maj. STEVENS, U. S. A., who has had ample opportunities to judge in the premises, remarks:

"A vast spectre of Russian power haunts the imagination of some people. But it is a spectre. It is perhaps as much due to her overthrow of Napoleon as to anything else. Let any one reflect a little on that campaign, and suppose Napoleon had the control of the Baltic, and could have transported his armies, and above all his supplies, in ships from the mouth of the German rivers, and then ask what would have been the result. That campaign for want of transportation for provision and forage through the thinly populated districts that yielded none of these supplies, failed.

"A ship of one thousand tons is equal to a waggon train of six thousand horses. Let, therefore, the necessity of interposition arise, and with our immense means of transportation, we could knock at the gates of St. Petersburg, and before the Autocrat could call to the defence of his capitol, his armies striking down liberty in Hungary and in the Caucasus, that magnificent monument of the genius of Peter would be a monument of prowess and heroism of the sons of the New World. Yes, a blow at St. Petersburg will succor the oppressed nations of Europe, and turn the Cossack tide."

**PROGRESS OF ASSOCIATION.**—We learn that the North American Phalanx, in Monmouth Co., N. J., has just declared a dividend of 4 per cent. upon its capital stock for the past year. This is the first cash dividend made since its organisation, which took place some ten years ago. This dividend is made after paying a complete reward to the laborers in every department of the institution. The phalanx has struggled through great difficulties arising from want of sufficient capital and other causes of weakness attendant upon the new relations of industry and social life. These difficulties have been met and manfully overcome, and we congratulate our friends in the institution, upon the attainment of their present substantial and secure condition, as well as upon the happier mode of life and larger means of personal improvement, which their Association enables them to enjoy.—*Democrat*.

**A 'SPIRITUAL' JOKE.**—Rev. H. Bushnell, of Hartford, Conn., has been lecturing at length on 'Supernaturalism'—of course, in opposition to the modern 'Manifestations.' Andrew Jackson Davis has more recently been replying to him. One evening last week Dr. Bushnell was to give his closing lecture, and Davis gave one on the evening before; in the course of it he said, in substance, Ladies and gentlemen, as one evidence of the reality and accuracy of this clairvoyance, prevision or whatever you please to term it, I will now give you the lecture which Dr. Bushnell will give you to-morrow evening, whereupon he proceeded to reel off what he declared that lecture would be, several of the audience taking notes. These walked in at Dr. Bushnell's lectures next evening, notes in hand, and lo! the Dr.'s lecture proved *verbatim* what Davis had declared it would be the evening before.—*N. Y. Tribune*.

The main facts related in the above are true, although there is an error in the time and in the particular lecture, which was so correctly foretold by Mr. Davis. "Last week," Mr. Davis spent in the city and Bristol. The lectures were delivered some two months since. It was Dr. Bushnell's *first* lecture that Mr. Davis related. He also related, at the same time the main points of Bushnell's subsequent lectures, and the general frame work or plan of his argument, *all of which proved to be true to the letter*. This took place on the Sunday afternoon previous to the commencement of the lectures. On reading the above statement from the Tribune, to Mr. Davis, he gave us the facts and corrections, himself. He also had with him a certificate, signed by some thirty of the citizens of Hartford, who testify to having heard his statement, and Mr. Bushnell's subsequent lecture.

This is not all, perhaps, not the most wonderful case of clear-seeing exhibited by Mr. Davis during his discourse on that day. It was just at the time of the arrival of the steamer, bearing intelligence of the last bloody outbreak and fight in Paris. He went on to relate to his audience the particulars of that outbreak, and the condition of things in France, stating the minute details of the whole affair. He says that he had a perfect panoramic view of the horrid scene. No news had then arrived in regard to it. The editor of one of the Hartford papers was present and took notes of the relation by Mr. Davis. *That very night the steamer arrived, and the statement was confirmed by the news he brought!* The editor above referred to, declared that if he had published Davis's account, it would have been entirely correct, and *much more in detail than the news brought by telegraph.*

These facts are well authenticated; and we leave our readers to account for them in such way as they can.—*Prov. Mirror.*

**A SUPERNATURAL WELL.**—One of the most remarkable narratives that we have seen in the papers of late relates to the mode in which Cooper's Well—a somewhat famous watering place in Mississippi—was discovered. A pamphlet detailing the facts of the case has been published.

From this we learn that the proprietor is or was, the Rev Preston Cooper—a preacher of character in the Methodist church. It appears that in 1837, Mr. Cooper purchased the tract of land in which the well was discovered. He built himself a house, and went to work to obtain water for its use. He commenced digging a well. At the depth of thirty feet a hard rock was struck, when the labor was abandoned, and a capacious cistern substituted for it. Mr. Cooper, after providing this for his family, proceeded to Vicksburgh, where he had charge of a church. One evening he had a dream. The figure of a man with a familiar face commanded him to resume the digging of his well, and told him that it was all-important. The same figure came again within a few subsequent nights and repeated the injunction, and it came week after week for five months, at the end of which period, doubtless impressed by the apparition the digging was resumed. The second effort carried the well through a stratum of rock nine feet in depth; but farther progress was checked by another harder stratum. Two months then passed, and the same ghostly visitor appeared again in Mr. Cooper's visions with the same commands to proceed with the well. It came until the work was begun the third time.

After digging thirty feet further, without effect, it was again stopped. A year passed away, when the man in the dream came back, with sterner injunctions to continue the well. The fourth digger was engaged. He commenced work on the 13th of September, 1841, and on the 16th three days afterwards, the water came gushing forth in a copious stream. Thus the well was begun and continued through a depth of one hundred and one feet, and of which 75 were solid rock.

In the last dream which led to the acquisition of the water, Mr. C. saw the digger he employed and dreamt also that the water was got, and that this man as it rose to the surface uttered the words. "I have got water, but it stinketh mightily, so that you can never use it." The same words were actually repeated by this man when after digging the last time success attended the labor.

The water was investigated and found to be of estimable medicinal properties—for the cure of diarrhœa, dyspepsia, dropsy, gravel, diabetes, general debility, &c., &c., and within the last three years not less than \$50,000 have been spent by visitors who have sought it.

There can be no doubt that this strange narrative has the authority of Mr. Cooper himself. For the rest we say nothing. In these days of spiritual manifestations it is hardly discreet to doubt anything. Mr. Cooper's character, too, is such that one can hardly question his good faith in the matter. If the story were intended merely as a puff it would be very clever, but, as it is, it acquires another sort of importance.—*Mobile Herald and Tribune.*

**MARRYING KINDEED.**—Ought not persons to thoroughly instil into the minds of their children, the great sin of *the intermarriage of relatives*. It certainly is a sin, else why is it followed by evil results? young ladies often thoughtlessly encourage their male cousins, by receiving attentions from them in something more than a cousinly way; love of conquest sometimes leads to sad results—and there is nothing sadder to the mind, than the spectacle of a marriage ceremony, where cousins are to be wedded. We have known several such unions to terminate unhappily, or where hearts were in unison, blighting disease, or terrible deformity, have marked either parents or children.

The editor of the *Fredericksburg News* says about the matter: "In the county in which we were raised, for twenty generations back, a certain family of wealth and respectability, have intermarried, until there cannot be found, in three of them a sound man or woman. One has sore eyes, another scrofula, a third is idiotic, a fourth blind, a fifth bandy legged, a sixth with a head about the size of a turnip, with not one out of the number exempt from physical or mental defects of some kind. Yet this family perseveres to intermarry with each other, with those living monuments of their folly constantly before them.

It is often done ignorantly by the best people. Young people never reflect upon consequences, and old people are too avaricious, to forbid a match where money is gotten.

Let the law reach it and it will be stopped."

We may add that the best medical authorities give assurance of the deteriorating effects of such marriages physically and mentally.—*Express*.

**CURE FOR TOOTHACHE.**—Mr. James Beatson, of Ardrie, says:—Gum Copal, when dissolved in Chloroform, forms an excellent compound for stuffing the holes of decayed teeth. I have used it frequently, and the benefit my patients have derived from it has been truly astonishing. The application is simple and easy. I clean out the hole and moisten a little cotton with the solution; I introduce this into the decayed part, and in every instance the relief has been most instantaneous. The chloroform removes the pain, and the gum copal resists the action of the saliva; and as the application is so agreeable, those who may labor under this dreadful malady, would do well to make a trial of it.—*Medical Times*.

**THE PLAGUE.**—It is very certain, from the accounts received both here and in England, that the true plague has been introduced into Madeira, and the work of death has been appalling. The question has been agitated, will that dreadful disease ever reach this continent? There is reason to believe it will; the wonder is, why it has not been here already. Our commercial intercourse is extensive with various parts of America and the Asiatic shore of the Mediterranean, where this great scourge is never dead or dying, but simply reposing from one period to another, like a fatigued giant, to gather strength for a renewal of slaughter. Should it come, it may be hoped that there will be found more science and a stronger barrier of medical skill to meet and disarm its terrors, than has been exhibited in tropical climates, or in the filthy, scourge inviting regions of Moslem Turkey.—*Boston Medical Journal*.

**VELOCITY OF LIGHT.**—There are two theories respecting the motion of light: one is the *emission* theory of Newton, the other the *undulatory* theory by Euler and others. Dr. Hare, of Philadelphia, believes light to be "a subtle matter conveyed by vibrations." By the emission theory, it was asserted that light passing from a rarer to a denser medium was increased in velocity. M. Foucault, of Paris, at the request of M. Arago has made a number of experiments to test the two theories, and it is said "has fully established the theory of undulation," viz., that the light travels with less velocity through a dense than a more rare medium—swifter through the air than water. The question then arises, "are not these theories mere names for the mode of action of a certain subtle matter which is termed light?"—*Scientific American*.